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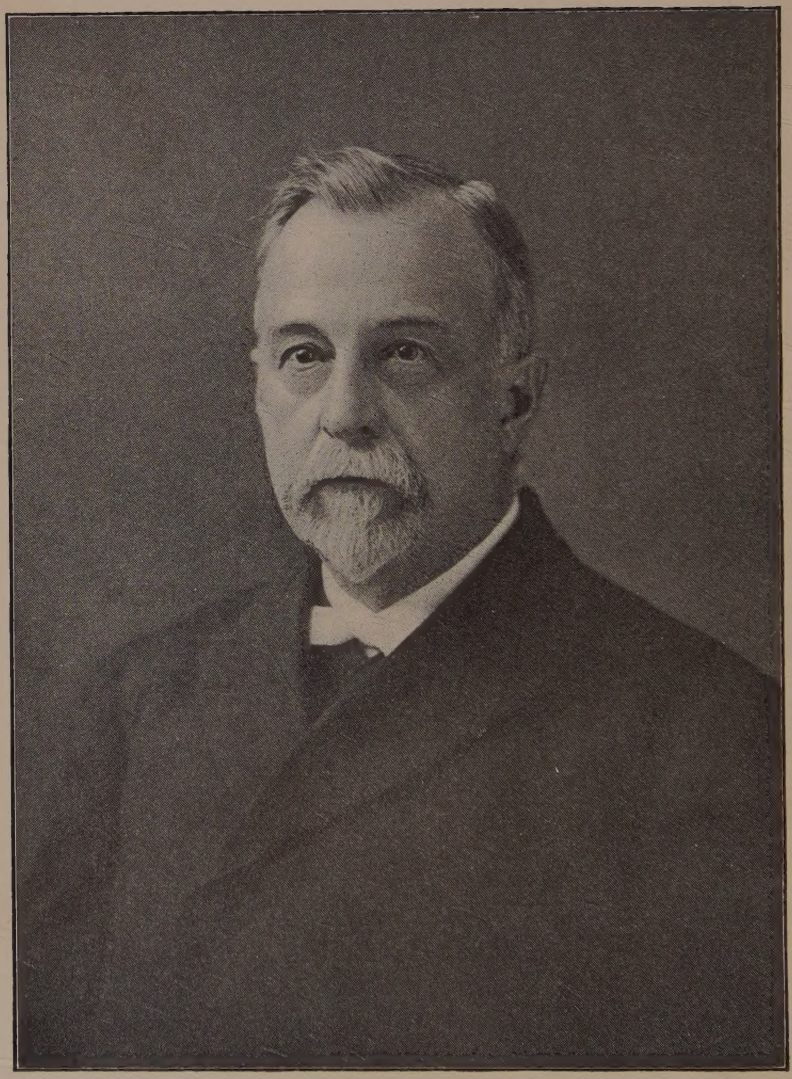

Philo M. Sprague

PHILO WOODRUFF SPRAGUE

THE COLLECTED ESSAYS

of

EIGHT INTIMATE ASSOCIATES

with

A FOREWORD

BY HIS BISHOP FOR FORTY-THREE YEARS

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FOREWORD

PHILO W. SPRAGUE

When eight men join in writing their memories of a mutual friend, it is evident that the friend was no ordinary man. Philo W. Sprague was, as is revealed in the following pages, an exceptional man. He held no exalted offices, but he was exalted in the affection of all who knew him.

He and I came to Charlestown and Cambridge in 1884: and from that year until his death we were in the common work of pastors and preachers: for over thirty years I was his Bishop. He was always the same loyal, hopeful, humble Christian that is depicted in this Memoir. A man of culture and intellectual tastes, his chief work was among the lowly. The rector of a parish in a fast changing community, he bade Godspeed to those who had supported the work, and welcomed with unconquered cheerfulness those who had less ability to give support. He was a preacher, at times an exceptionally eloquent preacher.

His most salient characteristic was a sense of justice enforced by his sympathies, which made him a prophet and promoter of social righteousness. In the Diocese his most valuable contribution was himself, a man of such breadth of sympathies, such vision and affection that he had marked influence in binding men of different minds and tastes into a common loyalty to the work.

William Lawrence.

SEMINARY DAYS

By Emelius W. Smith

AMONG students entering the General Theological Seminary, Chelsea Square, New York, in 1871 was Philo Woodruff Sprague. The Seminary in that day was very unlike the present institution. It was then mainly open land, with two old fashioned stone buildings, plain and unattractive, in which lived professors and students, and in which were placed refectory and library. Still in those conditions, without modern helps, study and teaching went on much as today. The main difference was in buildings and in the more efficient aid they give. Now splendid buildings, attractive in architecture, meet every need of teacher and scholar; and if they shut out the sunlight, increase much more the efficiency of the service. A good cure for pessimism in regard to religion, the Church and her ministry is seen in the contrast of material conditions at the Seminary as it was then and as it is today.

In some respects the change is not great. Teachers were then and are now a fine type of men. Buel, Seabury, Seymour, Hall were exceptional scholars then, and good teachers and learned men, as are the men who have succeeded them. And they were admired and followed gladly by scholars then, such as was our classmate, as still earnest and able students are listening to and learning from those who occupy their places.

Sprague was one of the youngest men in his class. He was also one of the ablest. There were other able men in the Seminary at that time. Some of them since have become leaders, conspicuous as Bishops and Presbyters and powerful through influence in

shaping the Church. Some like Sprague, without becoming conspicuous, have become distinguished among those who knew them intimately, for their ability, learning, high character and remarkable influence over people. In the youth of Sprague, at the Seminary, is seen the same potent life that appears in Lindbergh. Those who talk loosely about the ministry and young people might correct their thought and speech by calling to mind the fact that the work of an age always is done by its young men and maidens and not by its old men and children. The old men are too few and feeble, the children are too young and inexperienced. Young men like Sprague represent youth at its best in each age. David was great and Alexander and Joan of Arc in youth. These and not the weak and frivolous and foolish are the real representatives of youth through all time.

In appearance Sprague was attractive. He was short and stout, but not dull nor heavy. He was quick in movement, strong, handsome in face, with fine, alert, penetrating eyes. He was boyish in manner, open, friendly, quick in retort, eager in discussion, witty, glad to win, yet not depressed by defeat. He showed no pride in victory during debate and no bitterness in case of failure to convince. As in later life, he was always cheerful, sanguine, hopeful. The God of Hope had given him a glad spirit which continued through youth and manhood into the closing hours of his long and honored life.

Sprague was quickly recognized as a scholar. He was not a recluse or bookworm. Nor was he learned in a technical sense. He was too busy in practical service to become a specialist in any department of learning. But he acquired easily, remembered well and could disclose clearly what he knew. He was an exceptional scholar in Latin,

Greek and Hebrew. On one occasion, when the students were joking among themselves, a student using a phrase of Horace said to him "levior cortice". Instantly Sprague as a retort called attention to an inaccuracy. Prizes were given for exceptional excellence. There was examination and competition. There was much chagrin when a youth from the Cambridge School named Rousmaniere, afterwards the beloved Dean of St. Paul's, Boston, came and carried away the prize for reading. There were prizes for Greek and Hebrew. Sprague was successful in both. He won the prize for Hebrew and divided the honor in Greek with a classmate. He was a scholar such as teachers delight in, admire and rely upon. In every class, some are quicker and more careful as students than others. When difficult questions came up, Sprague was one of the very few who were looked to as probably ready.

But Sprague's life was not shut up in books. He was strong and active in body and athletic in habits. He was fond of boxing, kept gloves in his room, invited men in often for a friendly bout. He believed in body blows and the present writer still remembers the vigor with which they were delivered. Through his suggestion a number of students took part in this vigorous exercise, one of them being now alive and distinguished as a bishop in the Church. He was fond of wrestling and with a rush seized upon men larger and stronger just for the joy of struggle and in hope of victory. Tennis was his favorite game, in which he excelled until compelled by advancing years to give it up for golf in which, as those who shared with him discovered, he was an exceptional player. His enthusiasm for games never died. One day not long before his last sickness, while motoring past a country club, he saw the

golf course. Some ladies and gentlemen were about to start. His quick eye noted them. He was on fire instantly. "Oh, stop a moment! I want to see them drive." And he leaned far out and watched intently each stroke. He was fond of indoor games. At the Seminary he played chess by preference and generally could give a castle or knight and yet at the end win. He loved to win, but always showed consideration for a less fortunate adversary.

One of Sprague's fine features was his warm sympathy. This endeared him, especially to the weaker in the social struggle. He, in a very literal way, lived in accord with the Apostle's injunction "We that are strong ought to bear the infirmities of the weak and not to please ourselves." It was this spirit that was so winning, giving him a kindliness which drew all, even those not in accord with his point of view. It was this spirit which made him such a successful pastor. He was a good preacher always,—clear, logical, convincing. But he was more, he was a pastor who lived affectionately in the life of his people. They knew and felt his affection and nothing could part them and him. So was he among his classmates and all other students at the School. They felt the warmth and sincerity of his feeling and rejoiced in it. It was this strength of sympathy, that made him so eager in social reform. He felt acutely the inequalities of life. They pained him. He wished to see wrongs righted and evil systems changed. Many, no doubt, thought, felt and said that at times he let his heart run away with his head. This is not always a bad thing. Some heads are so hard through ultra conservatism and the benumbing effects of competition, that the community needs warm hearts that run away and rebel. But Sprague, while very earnest for social reform, was rarely, if ever, impatient. He was

impetuous at times, but he did not lose his balance in temper. He saw a clear difference between Socialism and Christianity. While regretting what he deemed the sinful lethargy of the Church in regard to the sorrows and suffering of mankind, he yet never was blinded by any form of socialism: he remained in his thinking and writing loyal to the Church and firm in his conviction that the Church, though slow, was moving in the right direction and that better than any social theory, would lead mankind safely onward. Warmth of sympathy with less happy and fortunate lives, while it helped toward his remarkable success as pastor and preacher, yet was a hindrance in some ways in creating suspicions that he was overmuch given to social and untried theories. But all those who knew him most intimately, are aware how reverently and with what entire devotion, he placed first in his life God and Christ and the Church.

In so doing he was a liberal and evangelical. He was so by nature and because so, remained unchanged through life. In those early Seminary days, he was eager to preach the gospel, he loved simplicity in ritual, he appreciated fully the worth in varying views. Which should be sung in chapel services? Anglican chants or Gregorian? One would know in knowing Sprague, which he would prefer. A private oratory in one room appealed to some in the class, but not to Sprague. Would that our leaders in search for greater Church Unity might see more clearly that better unity, not uniformity, which is possible and desirable. Uniformity of doctrine, discipline and worship is not natural, not necessary, not desirable. The Latin peoples, whether in Europe or America love elaborate ritual and imperial authority. They are blessed in this way. Why should they not have such methods? But the

Teutonic peoples abroad and at home, are blessed by and love simplicity in worship, variety and freedom in details. Why should not they, the world over, continue so to worship and serve? Why dream and drive in hope of pressing all religious people into one mold, with some one group ruling over all? Human nature has shown by differences in all stations of life that it is determined upon unity with diversity. Moreover it has already in Church and State this unity of a loving "Spirit in the bond of peace." Without such unity, there could be no Christian civilization and no Church of Christ. Sprague always saw this fact. He was glad to see and aid all efforts at Christian co-operation and for this reason later was steadfast and earnest in his work for and support of the Federation of Churches.

Perhaps the feature of Sprague's life which in Seminary days ruled all else and impressed most those who knew him best, was his moral earnestness. Always glad and joyous, he was most serious and concerned about the moral conduct of life. He was not a mystic. He was a moralist. Here was his deepest religious life. His whole heart responded to the apostolic statement, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world." His chief interest was in human conduct and the beautiful spirit that inspired it. He loved in those far away days, as ever after, to think and talk most of the brotherhood of man in the Fatherhood of God. So he was the friend of progress among all men and not a bitter competitor, eager and anxious to surpass or exploit any.

Our last examination at the Seminary, held in the afternoon, was in Church history. Dr. Seymour,

later first bishop of Springfield, held it in his library. Themes for examination had been given out earlier. No one knew what theme he would get. One theme had, as part of it, a long paragraph in Latin. This theme appealed especially to Sprague, who prepared it with care and hoped to get it. No one else in the class was better fitted to treat it in a way to bring credit upon the class and pleasure to the professor. He did not get it. A classmate drew it. Sprague was disappointed. He said so: but passed it by with a laugh. The class suffered a loss. They would all have enjoyed the accuracy and enthusiasm with which he would have replied to the examiner. He showed no envy at the success of others. He rejoiced in good work done by any and was especially happy as he took up each task and gladly gave himself to service. Of those three years, as of all his life, those who knew him intimately will think of him not as competing with them for life's prizes, but as one with deep and serious concentration moving among brother men trying to be better that for them he might be best. His life illustrated his Master's saying, "For their sakes I sanctify myself that they also might be sanctified by the truth."

"Not content that former worth stand fast,
He looks forward, persevering to the last,
From well to better daily self surpassed."

In his richest and highest life, in early days and onward to the end, he calls to mind Wordsworth's "Happy Warrior"; and with his great words this brief glimpse of the generous and noble life of our friend may well have an illuminating close.

"Who is the happy Warrior? Who is he
That every man in arms should wish to be?
It is the generous spirit, who when brought
Among the tasks of real life, hath wrought
Upon the plan that pleased his childish
thought;
Whose high endeavors are an inward light,
That makes the path before him always bright;
Who with a natural instinct to discern,
What knowledge can perform, is diligent to
learn.
Abides by this resolve and stops not there:
But makes his moral being his prime care."

SCHOLAR AND TEACHER

By Frederic Palmer

IN speaking of my dear friend, Mr. Sprague, my first impulse would not be, I think, to call him a man of learning. He was first a responsive and sincere human being; secondly, a very earnest and forceful preacher; and thirdly, a man much given to wide reading. This last characteristic made him familiar with many authors, in whose writings he took delight, while he increased this pleasure by giving to others what he had himself so much enjoyed. His ministry therefore, always first with him, was filled with the spirit of literature. He was a man not of encyclopaedic learning but of distinctly scholarly attainments.

There are some persons whose education is like baggage carried along with them, separable parcels which accompany them but which belong to them only externally and are not incorporated with their thinking and living. There are others whose education has permeated them throughout, which consists not in specific information or powers which they possess but in an atmosphere of intelligence and culture. These are the men of greater influence and worth. Such a one was Mr. Sprague.

After graduating from the General Theological Seminary in 1874 Mr. Sprague became Rector of Calvary Church, Bayonne, New Jersey. Here he remained till 1878, when he resigned to become Professor of Latin and Greek in Griswold College, Davenport, Iowa. In a small college, such as this was, the individual professor is generally obliged to teach in several different departments. This prevents him from becoming a specialist, but it opens to him the doors to fields into which by natural inclination he might but for this not have entered.

The biographer of Dr. James Martineau, formerly Principal of Manchester College, England, says: "He was clearly of the opinion that the advantage is not wholly with the more extended division of labor which is now prevailing. Then was the pluralist teacher, now the specialist; and for purely educational advantage he found much to urge in favor of the pluralist. Where now the student receives his instructions from many teachers, and so meets them at but a single point and feels their influence but slightly, he then, in receiving his instruction from few teachers, met them at many points and so experienced from them the full weight of their intellect and character. Where the intellect was great and the character was high, this was a circumstance not to be regarded lightly."*

The advantage of this broadening of outlook Mr. Sprague had. He was never a scholar of the German type, one who knows all of a given subject, who could devote his life to the Dative Case. He was far too deeply interested in the human side of knowledge. And this many-sided training gave him that ability to reach others in his teaching to which one of his former students refers, as follows:

"I was under Mr. Sprague for three years before entering the Senior Class at Harvard, reading advanced Latin and Greek with him and studying metaphysics and philosophy. . . . I regard Mr. Sprague as a man of exceptionally rare talents as teacher and scholar, and possessed of a character of purest worth. I have never seen his equal in education—the power of drawing out the best in students."†

After Mr. Sprague had been Professor at Griswold College for three or four years the Presidency

* James Martineau: A Biography and Study. A. W. Jackson. P. 23.
† Letter of Rev. David Claiborne Garrett, Apr. 22, 1927.

of the College became vacant, and he was asked to become President. This position he accepted, but occupied only for the year 1882-3. At the end of the academic year he resigned and set his face more directly in the direction where his chief interests and abilities lay—the work of the parish minister. In 1884 he became Rector of St. John's Church, Charlestown, Mass., and in this parish the forty years remainder of his life as a minister were spent. To this he gave his unwavering love and his unflagging exertions, and of this he was Rector Emeritus at the time of his death in 1927.

Charlestown, now a part of Boston, was, when he went there, a suburb of the city which was rapidly changing its character. Formerly many families of culture and wealth had their homes there; but these had for some time been leaving the locality and their places were being rapidly filled by foreigners, most of whom were adherents of the Roman Catholic Church. Many such immigrants, after landing, settled down in the North and West Ends of Boston, and then, as they became prosperous, moved to more favorable social and business conditions in Charlestown. This, however, was only a temporary resting-place, and as soon as they acquired means sufficient they moved elsewhere up the social ladder. This change in the population grew each year more rapid, until at the end of Mr. Sprague's ministry the average stay in Charlestown of a given Protestant family was estimated by some to be about six months.* That such a change was

*Editor's Note.'—A partial survey of Charlestown conducted in 1924 with the aid of 100 students from the Boston University School of Religious Education and Social Service, revealed the fact that only 25 per cent of the population are of native parentage and birth. At the same time, it was found that in spite of the considerable number of temporary roomers, 48 per cent of the population have lived in Charlestown for more than 15 years. Of the residents of foreign parentage or birth, 61 per cent are from Ireland, 4 per cent from Italy, and 20 per cent from England and Canada. Of the last-named group of some 7,000 persons, a considerable proportion are Anglicans.

taking place Mr. Sprague knew when he went there, but he faced resolutely and undismayed the constant departure of trained helpers and a floating congregation.

I shall leave to others to speak of the searching and stimulating power of his sermons, which was so fully recognized that he was widely in demand as a preacher outside his own parish. He was a student of poetry; and for several seasons he gave lectures on the poets, more especially Dante, Tennyson, Browning, and Whitman. Some in the classes attending these lectures were of the Roman Catholic faith, many were teachers, and all became enthusiastic listeners. One who heard him says:

> "I retain the feeling that Mr. Sprague in these lectures showed keen power of analysis and criticism, and gave great delight to his audiences. I have always kept the impression that in unfolding the teaching of Browning he was at his best."*

Side by side with these literary interests were his ardent efforts for the uplifting of society. Every one who has endeavored to give a hand to one of the down-trodden has discovered that the case of this particular individual is entangled with the whole social and industrial system, so that a would-be uplifter is pulling at the roots of the world. Mr. Sprague always sympathized with the under dog, and he became convinced that efforts to uplift him were futile without some scheme of social reform. He therefore threw himself into Christian Socialism, and was an ardent advocate of the assumption by the State of the control of industrial conditions. He gave an exposition of this policy in his book "Christian Socialism, What and Why?" Like

* Letter of Dr. Joseph Williams, Apr. 21, 1927.

every true reformer he met cheerfully the lack of sympathy, the determined opposition even, of his friends and counted it all as in the game.

The Persian proverb, "A stone fit for a wall is not left in the way", was exemplified in Mr. Sprague's case. His well known ability as a preacher led to his appointment in 1919 as Lecturer on Homiletics in the Episcopal Theological School in Cambridge. Here he revealed to the students the arduous methods by which his own facility in preaching had been acquired, and the necessity on their part for like serious work, even if not involving precisely the same methods, if they were ambitious for the dignity of their high calling. For preaching he regarded as the crown of the minister's life. Important as are other sides of a clergyman's profession, he agreed with St. Paul in placing the prophetic office above the rest and next in value to that of an apostle. "God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues."* He himself worked hard over these lectures on preaching, and he demanded hard work from his students. This resulted on their part in enthusiasm for his course, which illuminates the following letter from one who was then a member of his class:

> "Thank you for allowing me to pay my tribute to Philo Sprague. He taught us for a whole term in Homiletics. He won us to him at our first meeting when, at its close, the time for the next meeting was discussed. He would not say that we must be at the School at a certain hour to meet with him, because he did not want to be

* 1 Cor., 12, 28.

tied down by us. He said he had to play golf, if it was a good day! I think this did more to make us feel that he would understand our sermons than anything else.

"The outstanding criticism that he made of our attempts was, I recall, that of unrelatedness to people's needs. He brought us back to that point again and again, summoning us to a cheerful, hopeful message. There was less of analysis of our sermons in his instruction, and more of his kindly, vigorous spirit. Do you recall an article in the Church Militant by Bishop Lawrence on the occasion of Mr. Sprague's resignation? It ended, 'God bless Philo Sprague!' This so said what we who met with him from week to week felt, that I cannot but repeat it."*

Such was the result on the part of his students. On his part his work in homiletics resulted in fertilizing his mind for the Bohlen Lectures which he afterwards delivered. Shortly before his death the Faculty of the School voted to ask him to give another course of lectures on Homiletics. But it was now too late for anything but the Benediction, which followed the Sermon his whole life had been preaching.

He was the author of two books; the one already mentioned, "Christian Socialism, What and Why?" and "The Influence of Christianity on Fundamental Human Institutions", being the Bohlen Lectures delivered in Philadelphia in 1924.

In 1643 the following description of the motives which led to the founding of Harvard College was given in "New England's First Fruits":

"After God had carried us safely to *New England*, and wee had builded our houses, provided

* Letter from Rev. Donald B. Aldrich, New York, May 6, 1927.

necessaries for our livli-hood, rear'd convenient places for God's worship, and settled the Civill Government; one of the next things we longed for and looked after was to advance *Learning* and perpetuate it to Posterity, dreading to leave an illiterate Ministery to the Churches when our present Ministers shall lie in the Dust."

Mr. Sprague was not a graduate of Harvard; but he had the same reverent conviction as had the author of the "First Fruits" that one of the chief requisites for a godly "Ministery" was Learning. This conviction blossomed in the tone of his life, which radiated the atmosphere of a scholar and a cultivated Christian gentleman.

THE PREACHER

By Sherrard Billings

IN a little book by Evelyn Underhill entitled "Concerning the Inner Life", there occurs this pregnant sentence: "The gentle penetration of every circumstance of life with supernatural values is the mark of the really persuasive type of religion."

There could be no better description of the attitude and aim of a Christian preacher. It certainly is peculiarly applicable to the attitude and aim of Philo Sprague, for he was a preacher of the most persuasive type. He loved the pastoral work of his parish, he cared for the various societies connected with his Church, he took a personal interest in every individual with whom he came in contact; but he was first of all a preacher, his heart was in the pulpit, his joy was in revealing to people in the mass the supernatural meaning of the natural things of life. Mr. Sprague was a sound scholar, as his writings show, and a profound, persistent student; but he would have everything he knew and everything he learned appear in the pulpit; all his study was with a view to his preaching. His preparation for the sermon appeal on Sunday was always the most serious effort of the week before. It was his rule,—and he seldom broke the rule,—to spend every weekday morning of the year in his library, where it was understood that he never, except for the most imperative reason, should be disturbed. If on a day in summer a golf game was arranged for the morning, he would get up out of bed long before breakfast, to work in his study and so make up for the loss of time later on in the day.

He was a voracious reader, but he always read with a view to passing on whatever he had got from a book, after it had seethed in his mind and become his own. It was a continual under-current of his thought that a new book or a new experience of any sort would give him interesting material for a sermon. He easily saw supernatural values that escape most men. Everything was sermon grist that came to his mill. A sermon for him was a creative achievement, as much so as the writing of an epic would be, or the painting of a picture.

In his early years in the ministry Sprague wrote out his sermons in full, and read them from his manuscript; but later on he gave up that practice, and always went into the pulpit with only a few notes in his hand. His mind from his severe work had become so orderly, that after his sermon had been well thought out, the various points with the fitting illustrations came to him, as he was preaching, in orderly succession; and he believed that without his manuscript he could be in closer touch with his people.

He had both a strict intellectual conscience and a powerful emotional nature; but his tendency in late life was away from the intellectual grasp to emotional expression. His diction showed his classical background and his feeling for style. He was an expert classical scholar, he wrote excellent Latin and Greek, he knew his Horace by heart. It is easy to see what a wrench it was for him to reconcile his classical background with his ministry among less-privileged people. He told a friend one time, before he became a parish priest, how dear to him his work was as professor of Latin at Griswold College; "but I shall have to give it up", he burst out, "I think too much of the sufferings of humanity."

His classical training itself perhaps made him more interested in what men had thought and written and said, than in what they had done, more interested in persons than in things. That made his sermons not only intellectual efforts, but also stirring human calls—a satisfaction to the mind and an appeal to the emotions. People in the pews felt that he was preaching to them, not preaching about some subject, important though the subject might be. He often said to friends that there were too many sermons about God and too few about men.

His increasing love for his neighbor affected his style; he tended more and more as he went on in life to cultivate the changing vocabulary of common people; he would sometimes go to hear a popular preacher, whose style was far from literary, in order to get phrases that would appeal to the heart of the man on the street, and would cling in his mind. Perhaps it was that absorbing interest in people that made Sprague so winning in the pulpit. He tempted one to listen. With his short stature and his high-pitched voice, he was not impressive, as he began to preach; but immediately at the opening of his sermon he would say something personal that challenged attention, the congregation would sit up a little straighter, and then would follow his thought with steady interest all the way through.

Probably it is true that the teaching instinct is always strong in a notable preacher; certainly it was strong in Sprague. He was never content merely to exhort, he would instruct and edify. He would never talk down to people, he would attract them up to his level. He was fond of sermons in series rather than in units; and he planned a series always, if possible, far ahead. He would get a

central idea for a group of sermons, and then would brood over it for days, perhaps for weeks. He easily became entirely absorbed in his thought; he could often be seen walking the city streets with his hands behind him, and his head down, lost in some sermon thought that possessed him.

A sermon with Sprague was a part of himself; preparation for it did not need the incentive of the imminence of the day on which it was to be delivered, nor even of the thought of the particular congregation to whom it was to be preached. One time on an August day when he was on his vacation down by the sea, he burst into the room where Mrs. Sprague was, after a long morning's work in his study, all jubilant, with his face beaming, and shouted: "I've got my Lenten and Easter sermons all mapped out, every one of them!" His family found him always on a Saturday night quiet and distrait, and on a Sunday morning bubbling over with excitement and enthusiasm.

Sprague often went up to Groton, for he loved to preach to boys. His athletic nature and his keen interest in sport made a permanent bond between him and young people. When he was in college, he had caught on his Nine, and was a player of no little ability; he always regretted that he had been too small and light to play quarterback on his Eleven. He cared for every kind of vigorous competitive games, and always did his best to excel. When bicycles came in, he was enthusiastic over them, and rode long distances. Later on he was interested in automobiles, and later still in aeroplanes. He cared for sailing, too, and loved to go down Boston harbor on a fishing trip with a friend. This eager, physical side of his nature came out in his sermons to boys. He never made the mistake of preaching down to young

people, nor of bringing in the subject of athletic sport in order to appeal to them. If at Groton he spoke of games, you felt that he did it, because at the time games made the best illustration of his thought, and that if he were preaching the same sermon in an Old Ladies Home, or anywhere else, he would still make the same reference to games.

No wonder boys loved to hear him. For many years in the month of May he used to go up to Groton of a Sunday evening to preach in the Town Hall at a Community Service. The different churches in the village on the occasion of these services, give up their own meetings; and Baptists, Unitarians, Congregationalists, all gather to hear some distinguished preacher of the Episcopal Church. The boys of Groton School always attend in a body. One day a few weeks ago a little boy walking with his father through the village street pointed to the Town Hall and said, "That is where Mr. Sprague used to come to preach to us, and how we liked to hear him!" It is the custom at the school in the Monday morning Bible study classes to ask questions about the sermon of the day before. The memory of boys about sermons twenty-four hours afterwards cannot always be depended on, but they always knew all that Mr. Sprague had said.

His indomitable optimism appealed to boys, as indeed it did to everybody. It made his preaching persuasive and tempting. The attractiveness of the good and the capacity of everybody for the good, underlay all that he said. There was nothing superficial, easy-going, shallow, in his philosophy; sin was to him awful; the hardships of the poor, the sufferings of the sick, strife between labor and capital, selfish international relations, they all were unfair and wrong; but through all the movements

of life he could see something good; the spirit, he believed with all his heart, was continually at work, inevitably accomplishing God's great plans.

I have said that Sprague was never content merely to exhort. He loved God too much with his mind, as well as with his heart and soul, to be willing to stir the emotions of people, but give them nothing to rest on after the excitement had passed. He would have his congregation go out with something to think about and talk over on the way home, with a touch of inspiration, if possible, that would make life different in the days to come, different and happier. People who listened to him were never distracted by unfortunate mannerisms. He spoke always very earnestly, but he stood quietly and naturally, as he preached. His manner never interfered with the coming of the thought to the people; his vocabulary was so large and so good that he always had at hand just the word he at the moment needed. A sermon of his was a steady flow of unified thought. He always had a well-knit theme on which to preach, and he never deviated from it from the beginning of the sermon to the end. He recognized that it was always the same Gospel which he was to preach, always the "old, old story of Jesus and his love", and he never hunted for new and novel subjects. The sensational never figured in his sermons, but the unusual was always there; for the old subjects after passing through his mind came out fresh and interesting. He had the rare, God-given talent of suggestiveness. The wonders of God's world began to appear to people, as they listened to his sermons. Thoughts grew in people's minds long after the sermons were over.

The secret of Sprague's influence as a preacher—or rather the explanation of it—was his universal

sympathy, his amazing number of contacts with others, and his intense love of his fellow-men. The words of the Latin writer apply more truly to him than to almost any other preacher of his time:—"Humanus sum et nihil humani a me puto." He knew life as few do, and he could challenge hardships and trials of every sort, and deny their hopeless appearance. He could prove to his people that God is incessantly active, that He has a possible good in everything that happens to men. Sprague gave hope and cheer to many a despondent soul by the note that underlay all his preaching, that God in the life of every man is working out a mighty purpose, and that the hard and the easy, the bitter and the sweet, both have a meaning, both can be made use of by God for that mighty purpose of His.

It is as a preacher that Philo Sprague will long be remembered; for as he preached they were very "gracious words that proceeded out of his mouth."

THE PASTOR

By Mary Elizabeth Franklin

AFTER more than forty years I still recall his first days with us. He was youthful, vigorous, always optimistic, his countenance illumined with a Divine fire that the dullest of us recognized and revered. His winsome personality captured all hearts from the very first meeting. Friendship with such a personality became at once the coveted treasure sought by all.

Before Mr. Sprague accepted the call to be rector of St. John's Parish, it was generally felt that he had come to try us. How we strove to prove equal to that test and win him for our leader. Many trying incidents of those days occur to me now as witness to our solicitude and his large charity. There was, for instance, a Christmas celebration for which every effort had been expended to make the chapel look its very handsomest. A spark from a candle ignited some of the evergreen wreaths, and all was consternation,—except for the presence of mind of Mr. Sprague, whose prompt and effective direction of our efforts prevented a real calamity. Even when our over-zealous volunteer emptied the greater part of a large bucket of water over the rector-elect he maintained his perfect composure. On another occasion our devotions in Church were greatly shocked when a fit of epilepsy seized one of the men of the choir during the singing of a hymn. Again it was the quiet composure and natural dignity of Mr. Sprague that saved the day. Great was the joy of us all when the announcement was made that Mr. Sprague had decided to accept the call to the rectorship.

The acceptance of the call to serve St. John's Church in Charlestown, even in those earlier days, meant the acceptance of no easy task. I have always felt that Mr. Sprague, seeing how much material need there was in the community, chose to stay where he must help physically as well as spiritually. In one of his first addresses, he explained that he had come to help as our minister or servant, than which there can be no higher office, and he emphasized his desire to be directed how and when and where he could best be of service. From the very beginning, his ministry here was marked by service undertaken with courage, activity, and cheer, because of

> "The love that counteth not its cost
> If any need or want;
> The ministry of little things
> Not counted mean or small
> By that dear alchemy which brings
> Some grains of gold from all."

Mr. Sprague's practical helpfulness took every form that is demanded by human need in a congested city community. Constant were the calls upon his heart and purse. Constant was the tax upon his judgment and ingenuity. On one occasion he was discovered arguing spiritedly in the midst of a large group of shabbily clad persons, with an insensible reeling man and an impatient policeman holding the centre of the stage, and a crowd of grinning boys as audience. Asked about the outcome of the affair afterwards, he replied cheerfully, "Why that man is a very decent chap when he is sober, though apt to be a bit belligerent when he has had a glass too much. He and his boon companion were arrested for fighting, and he was in danger of being sent down for thirty days;

but as his wife, mother and children are absolutely dependent upon him for their bread and butter, and as he can be such a good provider, we went to the Court and got him put on probation. He is back at work again now, and has promised to do better."

Innumerable were the calls for material aid that came from all manner of pitiful homes. Unfortunate people came to look upon the rector of St. John's as a sure refuge. Many were the strenuous, unsparing efforts made to put unappreciative "dead beats" on their feet and honor. Mr. Sprague would be sadly grieved and disappointed at their failure to progress, only to listen to the next appeal with ever confident hope. He used to reiterate to critics, "Better be deceived a hundred times than let one worthy person suffer. Besides, what we have done for them has certainly helped us a great deal; and we must have given them a better idea of the 'charity which suffereth long and is kind'."

One rainy, cold and slippery night an intoxicated old woman, poorly protected from the weather, reeled into the Church. Mr. Sprague at once tried to find a lodging place for her for the night, while one of us whispered to another, "Oh! I do hope he will not ask her to go home with me." A room was found, however, and some of the men were assigned to escort her safely to it.

One of the deepest interests of Mr. Sprague from the beginning was the work of the Sunday School. He was himself superintendent, carefully planning in advance the work of the year, and unflagging in his direction of every aspect of the life of the School as the weeks hurried by. He himself always catechized the pupils, questioning them on many points, and finally summing up the day's lesson in a brief talk that raised the atmosphere of the session to the highest level. At the close of

each year prizes were awarded for the best papers reviewing the year's work. The astonishing feature of these occasions was the number and the excellence of the papers that were turned in. Some of the subjects that we thus pursued for the course of an entire season will never be forgotten by us or lose the charm imparted to them by Mr. Sprague's earnestness and enthusiasm.

Mr. Sprague invariably won the young people also by his keen interest in all sorts of games. No entertainment of the Sunday School or young people's societies was complete without the Rector's presence and eager participation. He joined joyously in all our amusements, and without ever affecting childishness or losing the dignity of leadership, he won the confidence of every child by his lively relish of wholesome, vigorous fun. The children liked to have Mr. Sprague present at their festivities in the public schools; and among my school papers still lies a letter of acceptance from Mr. Sprague for one of these occasions, written with his habitual courteousness and cordiality to the children who wanted him to grace their Christmas party. Thus he always responded with punctilious courtesy; and was the crowning joy of such occasions as he attended. To children and teachers alike his presence was a benediction. His words of appreciation for work well done were respected, remembered, and coveted by all. His influence on these occasions extended all down the years.

Another fundamental virtue of Mr. Sprague's ministry was its constant attention to the best and most stimulating in literature. His mornings were largely devoted to study and reading and writing. A good book was his habitual companion even when making parish calls. And his love of the best in classical and modern poetry lent color and tone to

all his preaching and speaking. His own poems composed for great occasions or festivals of the Church Year show the extent to which his literary taste was constantly cultivated. And many of the other versifiers in the Parish during his ministry probably owe much of their inspiration to Mr. Sprague's enthusiastic admiration for cultivated literary expression.

Season after season Mr. Sprague held for his people and others in Charlestown who appreciated the privilege, a weekly class in literature. A whole season would be devoted to the study of a single author. The marvellous extent and depth of Mr. Sprague's knowledge of the great writers of all time made these classes a very gold mine of wisdom and inspiration. How he revelled in the great poets, Tennyson, Browning, Dante, and Homer. "The Divine Comedy" and "The Odyssey" he read to us in the original, while his class strove to keep up by studious use of the translations. Very erudite we felt when we each attempted to write a synopsis of such a course.

Another of Mr. Sprague's strong qualities as a pastor was as a companion and leader to the older boys and the men. Coming to us in the full vigor of early manhood, he took an active part in all the out-door sports of manhood. At baseball he was proficient; and on certain occasions when a game was being hotly contested, he appeared successively in nearly every important position on his team. At tennis, too, he was expert. And all through his ministry he maintained a respected position as a golfer. Even croquet was not neglected by him, and in latter years it has been his justly proud boast that he could make one or even two complete rounds of a croquet course on a single turn.

But parochial life inevitably has its sorrowful

side, too, and into these Mr. Sprague was able to enter with the deepest sympathy, understanding, and faith. By nature an aristocrat, yet by virtue of his high calling and by reason of his genuine concern for every brother man, Mr. Sprague was a true democrat. Never was he a respecter of persons nor yet a seeker of applause. Well I recall his deafness to criticism on an occasion when he had been accused of lack of good judgment in asking one of the wealthy members of the Parish to wait while he gave considerate ear to a poor, tired woman in her distress. He realized to the full that, as his wife so well expressed it,

"Perchance beneath a crown and purple robe
Only a peasant soul we find;
While in the faded rags of poverty
The spirit of a prince is shrined."

Sometimes his errands of mercy were of the exciting sort, as when he rushed from the Monument Square rectory to the telegraph office in City Square, accompanied by a distracted dishevelled mother who had received the cryptic message "Meet me with the hearse," only to find that the message should have read "Meet me with the horse." Most of his ministrations, however, were lacking in any excitement save the ardor of an unquenchable faith in God and a real aptitude for helping men. He knew how to be patient and consoling, and how to be firm and insistent.

When an old man with painfully broken thigh was to be transported by an ambulance to the Hospital, it was Mr. Sprague whose words of firmness allayed the nervous hysteria of the tortured patient, and it was Mr. Sprague's tender arms that eased for the sufferer every jolt and jar of the journey. His constant visits to the hospital, now with flowers,

now with the season's fruits, and always with the wise and tender word, were continued for years.

Into each house of severe illness or deep mourning, Mr. Sprague's presence brought a great calm. No platitudes did he utter; but the power of a great faith and peace was always there. His very attitude gave one a sense of our own brotherhood in Christ. His spirit was such as to suggest the messenger and the message from God, to recall to us again that "underneath are the everlasting arms". We who have walked more than once in the valley of the shadow of death with Mr. Sprague to accompany us, have learned from him how the darkness of such valleys is but a shadow, and the Lord is ever nigh.

Gossip was never tolerated or listened to by Mr. Sprague. Indeed his attitude toward all men made one ashamed to utter in his presence even a just criticism. Yet he studied his people thoughtfully, and he never hesitated to rebuke sin. Interviews with him could be heart-searching. He knew how to reach the root of human weakness, and a serious talk with him almost inevitably moved the sinner to confession, contrition, and amendment of life. His wisdom was ever equal to the task of indicating the one sure course for the culprit to follow in future that he might turn away from his wickedness and live.

All these confidences were held in the most sacred privacy. Many a burden of man or woman he struggled with and carried about in his heart for years, keeping careful watch and ward over their progress. None but the angels will ever know a fraction of these human battles, or how many troubled homes were brought back to kindly accord, how many new and happy homes were made possible, how many weak lives were made strong and serene by reason of Mr. Sprague's controlling influence and faith in men.

The extent and depth of the pastor's love for his flock are indicated by the fact that Mr. Sprague would never leave Charlestown in response to calls from parishes of more ample means and greater intellectual activity. The district depreciated materially throughout the forty years of Mr. Sprague's rectorship, yet his devotion to the parish only increased with the increasing need of wise leadership. The stipend offered by St. John's was in no way commensurate with the love of the parish for their rector. With a family to provide for, he allowed himself none of the luxuries of life, such as "runs over to England," travels in the Holy Land, or vacations in California. Well as he knew from wide reading and many friends the allurement and benefit of travel, yet he remained ever content as one who "lived by the side of the road and was a friend of man." Calls to other fields of service came to him only be put silently aside. It was frequently said in the Diocese that "Sprague can't be pried out of Charlestown." Perhaps he felt toward St. John's Parish as did the Scotch husband who said of his wife, "A poor thing, Sir, but all me own." Certainly his reward was the increasing admiration and affection of an ever-widening circle of friends in and out of Charlestown, who honored him more and more as the years rolled on.

In the early days of his rectorship, Mr. Sprague and certain of the Vestry did not always hold the same point of view. Graciously and firmly Mr. Sprague explained his position and established it point by point. Gently and in love he asserted his leadership as pastor of the souls entrusted to his charge. In loyalty to his vision of the work of the Church, he held the reins with a gentle, loving hand, until at last his position became clear to all, and for the remaining many years his word was law in

the parish, and peace and harmony reigned unbroken.

One of his early curates, the Rev. Joseph Cullen Ayer, Ph.D., now professor in the Philadelphia Divinity School, writes me of this period as follows: "The period during which I served under Mr. Sprague was the middle of the eighties. In the parish's life this was a period of transition and presented interesting features. The parish had been distinctly a family parish, composed largely of prosperous people who had lingered in Charlestown, including the families of many naval officers. But already a change was beginning, as people of comfortable means removed in rapid succession to other parts of the city. Mr. Sprague was constantly seeking ways of ministering more effectively to the poorer residents entering Charlestown, where St. John's was the only Episcopal Church. There was a vast deal of work to be done among these people who could not be pew-owners and might not always rank as financial supporters of the parish. The need of such ministration was perfectly clear to Mr. Sprague long before it was realized by the older parishioners. In fact he was one of the first of the clergy of Boston to see and study the inevitable social adjustment confronting the Church and to grasp a larger vision of the Church's task. He could not rest content with serving as chaplain to one group in the community, but strove to be spiritual leader and friend to men in all walks of life. In taking this position he knew just what rights were given him by law and the Church canons for his work. With perfect courtesy he stood for the rights of his office, knowing that only as the rights and duties of that sacred office were maintained could that work be done to which he as a priest was pledged. A young man in those trying days learned

much as he witnessed the patience, the tact, the unfailing courtesy, the vigorous Christian faith of Mr. Sprague. We rejoiced to see him succeed in persuading the dissenters that this was the right basis for the Church's work. We can never forget the lesson of helping a parish enlarge its vision and find its footing in deeper principles of Christian Ministration."

To the parish officers and workers of the later years of Mr. Sprague's rectorship, he personified all that is genuine in religious life. God and Mr. Sprague were inextricably linked in our minds. "Mr. Sprague thinks so and so" was a natural ending to discussion.

A visiting preacher was once commented on by one of our vestrymen as having evidently labored hard to be reverent and impressive. "That is very true," interposed another, "but our rector doesn't labor to be reverent. He is reverent, and his words can't help being impressive." "I know," said the first, "he is the real thing. God bless him!"

So we all felt, especially those who had been privileged to serve under Mr. Sprague throughout his forty years. How to account for the incomparable love in which we held him is a well-nigh impossible task. What there was in him which kindled the noblest in man, woman, and child, who can say? He was our pastor in every sense of that beautiful word. His faith in God and his faith in us were as constant as the stars. His life among us was as genuine and as eloquent as his winged words. One can only repeat the symbolic verses of his wife,

"The alloted design for my weaving doth show
Only shades of monotonous gray,
But unfaltering over my loom, bending low,
I will labor by night and by day,
Till the fire of my heart and my soul's utmost glow
The fabric at length shall display."

A PROPHET OF SOCIAL JUSTICE

By NORMAN B. NASH

FOR forty years Mr. Sprague gave of his warm heart, clear mind, and burning conviction as a pioneer, a true prophet, in the cause of Christian social justice. The advance of the social gospel during these years has been one of the most significant movements in the life of the churches. In that advance he was a leader. The detailed record of his activity is beyond my knowledge, and the limits of this brief tribute compel me to choose between the many words of eulogy which a sincere and deep admiration demands, and the adequate statement of Mr. Sprague's own teaching. One knows that his modesty and his earnest conviction of the truth and importance of that teaching would lead him to prefer an exposition of the message to a praise of the messenger. I shall therefore try to set forth, with a liberal use of quotations, the leading principles of the social gospel as he proclaimed it.

On May 12, 1887, the Convention of the Diocese of Massachusetts was engaged in its congenial task of tithing the ecclesiastical anise and cummin when the peace of that respectable assembly was disturbed by the mention of the weightier matters of the law. As the Journal has it, "The Rev. Philo W. Sprague offered the following Preamble and Resolutions:—

"*Whereas,* The strife between labor and capital over the product of their joint co-operation often assumes among us a form so intense and bitter that production is hindered, the wheels of legitimate business clogged, and the community impoverished; while, worse than this, those whom God has made essential to each other with the express command

that they should live together as members of the same body, often become alienated, and live in jealousy and hatred rather than in harmony and love: therefore be it

"*Resolved,* (1) That this Church, in Convention assembled, pronounce this strife unnatural and un-Christian.

"(2) That it finds the explanation of this unhappy state of things in the fact that men generally carry on their business without due regard to the law of the Gospel, which says, 'Thou shalt love thy neighbor as thyself'; and sees its good and sufficient remedy only in the application of this divine law to every phase of business.

"(3) That this Church, therefore, exhorts every employer to be guided by this principle not only in spending his money but in making it, and to carry on his business just as much with the purpose and desire of benefitting those he employs, as of increasing his own profits; for the Gospel law is not satisfied till men labor as assiduously for the interest of others, as for their own interest.

"(4) That this Church exhorts all men who are in the employ of others, to remember that they are bound, equally with their employers, by the same law of love; that it is folly to try to extort justice from others by acts of injustice, to hope to win fair ends by foul means, or to claim that others should regard their interests when they wilfully disregard the interests of others.

"(5) That this Church calls the attention of all those who profess the name of Christ to the fact, that there is not one word in the New Testament to warrant the supposition that the Master's law, 'Do unto others as ye would they should do unto you,' is inapplicable to any segment of human life, or that business cannot be successfully carried on under it."

After forty years of the social Gospel, these propositions sound familiar enough, but they were novel indeed to Episcopalian ears in 1887. We owe it to the pioneers of whom Mr. Sprague was so courageous and convincing a representative that the churches have renounced the heresy that Christian principles do not concern the economic structure or the spirit of its administration. In his Bohlen Lectures in 1924 he said: "More than forty years ago when I first began to think as deeply as I could, and to speak as modestly as I knew how, on these questions, . . . it was then very generally considered that whatever else was the duty of the minister it was emphatically his duty to leave business religiously alone. . . . It certainly is not so to the same extent today. Men are everywhere realizing that man is moved more or less by ethical motives at the very moment he is moved by economic motives."

"When Christ said 'The Son of Man came not to be served but to serve,' He tells us very plainly His conception of the purpose of human life and of the spirit in which life should be lived. . . . If men are to show this in their life they must show it in the conduct of their industry. . . . The conviction that this central thought of Christ must profoundly influence our industrial system is taking possession everywhere of the minds of those who have the vital interests of humanity at heart." In helping to bring about this change lay Mr. Sprague's enduring contribution to the social advance of our time.

He was among the first to grasp firmly the truth that, "Everywhere the course of events in the lives of nations and individuals is largely determined by economic causes," and that, "Our industrial system persistently subordinates human welfare to the production of wares." Taught by Frederick Denison

Maurice and Bishop Westcott he early reached the convictions of "Christian Socialism." The term was attacked then and is suspect now, but he chose it as the title of his first book in 1891, and to the end of his life called himself a Christian Socialist.

In the seventh chapter of "Christian Socialism" he wrote: "I take the message of Christian Socialism to be about this:

"(1) It asserts that there is a social side of man's life which is just as deserving of consideration as his life as an individual. If man is the child of God by the divine power and will, he is also a brother in the great human family by the divine power and will. God that has made him an individual has also made him a member of society. God's law, therefore, must be just as binding upon him in his social relations, as it is in his personal relations to God.

"(2) Christian Socialism asserts that this law of God for man has been once for all made known to man. As man is an individual, with the sacred individuality of a child of God, the law of the Heavenly Father is, 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind.' And as man is a member of society, with relations to his brother men, God's law for him is, 'Thou shalt love thy neighbor as thyself.'

"(3) Christian Socialism asserts that just as the law of God for the individual is not only practicable and possible, but in the highest degree productive of good for the individual, so God's law for man as a member of society is not only practicable and possible, but in the highest degree productive of good to the individual man as a member of society, and to society, of which he is a member.

"(4) Christian Socialism asserts that the law of God for men as members of society, is not only His

law for them as members of society, but God's law for society. As men become conscious of this social life as municipalities, states, nations, society, they are called upon of God to give conscious obedience to this law, and to found their institutions, their politics, and their economics upon it. This means, when applied to economics, that conscious co-operation for the common good shall take the place of competition for private gain. It is true that society cannot compel men to care for their neighbor's interests as for their own. It is true, also, that under any system, founded on whatsoever principles, the selfishness of the selfish and the sin of the sinful will show itself. It yet remains that society is bound by the law of God, and the carrying out of this law by society in economics requires a system of production and distribution which shall start from organized society as a body, and consciously seek to benefit society equitably in every one of its members.

"(5) Christian Socialism asserts, that not only is our present industrial system not founded upon the social law of God, but that in its present advanced state, on the one hand it tends to bring into individual members of society, in their dealings with each other, principles and motives which are in direct violation of this law of God, and, on the other, necessarily produces results which are incompatible with it. For by private ownership of land and capital a large part of the community are systematically robbed of a portion of the advantages which belong to them as members of society, which is plainly not loving our neighbors as ourselves. Christian Socialism would, therefore, seek to bring about a system of production and distribution which should be founded upon the principle of general co-operation for the general good, and in which

there should be, along with inviolable sacredness of property and the utmost freedom of consumption, collective ownership and control of land and capital as indispensable to effective production and equitable distribution.

"(6) Christian Socialism asserts that, however desirable in itself such a system may be, as the carrying out of the law of God into the life of society, and as embodying the most effective principles of economics, it must be brought about by just and righteous means. Christian Socialism will have nothing to do with robbing robbers, or expropriating expropriators. It has too much faith in itself to believe that it needs, or can be anything else than thwarted by fire, sword, or force. It comes with a law and a gospel for men. Its law is love; its gospel is hope. It has faith enough in human nature to believe that as the eternal rightness of its law shall unfold itself to man's moral nature, and the economic advantages it holds out make men feel its gospel of hope, society will need no further persuasion."

I know of no more exact and logical formulation of Anglo-American Christian Socialism than these words, which contain the substance of Mr. Sprague's book and of his lifelong advocacy of economic change. It is perhaps necessary to point out that his is genuine economic socialism and genuine Christian ethics. Those who dissent from his position cannot fairly deny the coherence of his system of thought or the truly religious motivation of his socialism.

He was never of that more rigid school of Christian Socialism which identifies its own program with the gospel. He could and did work with less radical advocates of social change, as in the Christian Social Union on whose Executive Committee

he served. He pays a tribute in his Bohlen Lectures to the progressivism of Mr. Roosevelt and the liberalism of Mr. Wilson. He constantly emphasized the desirability of gradual rather than catastrophic change. But he never lost sight of the need for a very thorough, radical transformation of our economic structure before it dare lay claim to the approbation of Christ.

He was ever optimistic concerning the certainty of such a change. His certainty was doubly buttressed by a socialistic interpretation of economic evolution and by a Christian interpretation of social redemption. The latter was to him the fundamental assurance. "The Christian knows that 'God sent not his Son into the world to condemn the world; but that the world through Him might be saved.' This old world is not going to be scrapped. It is going to be saved." So he wrote even in the years of post-war disillusionment. He had the right to say to a young colleague: "You are getting cynical, but you mustn't, for it means losing faith in God and man."

His socialism was not of the narrow sort that sees nothing save the economic factor in society. He did not dismiss the family or the state as mere by-products of a passing economic order. "The establishment of the monogamous family is the greatest achievement of humanity." For justice to the child because he is God's child he spoke and strove throughout his ministry. His words on the child's right to be well born and to be well brought up, in the second Bohlen lecture, are eloquent and wise, and characteristically in advance of the usual church teaching. Equally strong is his insistence on "the recognition of the full personality of the woman equally with that of the man. This is what the teaching of Christ gives us, and until the Church

recognizes the fact in her marriage service she must hold herself responsible in no small degree for the lack of the sense of sanctity in prevalent views of marriage."

He had an equally strong sense of the sacredness of the state. "The instincts which lead men to found the state are natural, but they come to us from God. . . . The ties that bind men together in the state are family ties, binding men to God the common Father, and to each other as brethren." He believed in political democracy for all its obvious defects, and held that liberty, equality and fraternity were necessary attributes of a Christian state. He was deeply patriotic, yet with many others he came to feel that nationalism was not a final loyalty, but a half-way house to internationalism. He was therefore a strong advocate of the League of Nations. "When one objects to America going into the League of Nations because it may involve sacrifice, the answer is, through what other door could she enter into the larger relation of a member of the family of states?" "At present our attitude toward it (the League) is precisely that of Rhode Island (in 1789) refusing to enter the Federal Union. The question is how long we can continue to maintain this attitude and keep our own respect and the respect of other nations."

With his strong sense of the sacredness of the nation, his faith in democracy and his collectivism, he was quite logically no pacifist. "The state has the right and power to call out its citizens, and make them soldiers in its armies. . . . It may sometimes be its stern duty, and then its exercise may be a holy office. It may be exercised for selfish, ignoble ends, and then it is the work of the power of darkness." He looked for the ending of that organized fratricide called war, through the organ-

ization of an international community expressing the fraternity of God's children.

"If we really believe in Christianity (and I, for one, acknowledge that I do so—that with all my heart and soul I believe in Jesus Christ as the Savior of the world,—not only the possible Savior of the world, but the Savior by whom the world actually will be saved), then we must believe that this result of good-will and fellowship will show itself more and more among men."

As he phrased it in the last sentences of his Bohlen Lectures, "The question for us is, how much do we believe in Jesus Christ? Faith in Christ carries with it faith in man." For more than forty years he had striven mightily for social justice. Truly he was Christ's faithful soldier and servant unto his life's end. His faith rebukes our doubts; his courage shames our timidities; his example spurs us on to follow his victorious Master in the cause of righteousness and love among the sons of men.

MINISTER TO THE COMMUNITY

By Everett C. Herrick

IN every town there are a few persons, and always too few, who have what we may call the community mind. They are the workers in every good cause and the friends of all sorts and conditions of men. Possessed of a social conscience, they value and promote those things that are for the common welfare. They not only support good measures and useful enterprises but become the creators of that public spirit which every community must in some measure possess if it is to be a place fit for human habitation.

These people, scattered like the salt of the earth over its surface, are the most useful of all citizens. They protect us against the social evils that afflict us. They force us, in some degree at least, to have regard for the common good, to rise above our prejudices and to respect our neighbors.

They are more useful than Philanthropists, because they stimulate that spirit of true philanthropy, without which, all benevolence languishes. They are more useful than Statesmen, for they foster those high opinions to which Statesmen must always give heed. They are even more useful than Teachers, because they show in themselves the high use of all education, which is knowledge for the sake of character and service.

These people are found in all walks of life. Sometimes they are of great note. Sometimes they are humble and unfamed. Sometimes they are possessed of wealth, but more often their riches are the possessions of their minds. But whoever they are and wherever dispersed they constitute a choice fellowship in the Kingdom of God.

To this company of the truly and nobly elect Philo W. Sprague pre-eminently belonged. In the old, needy, crowded, district of Charlestown he was for forty years, in the finest way, a community man. He did not think of Charlestown in terms of wealth or physical beauty. He thought of it in human values. He loved it for the sake of the people, young and old, who filled its noisy, narrow, streets.

Had the stranger come to Charlestown and asked for one citizen most highly esteemed and most worthy to represent it and speak for it, residents of all kinds, with cordial unamimity would have directed him to the house where this good man lived.

In the older days of New England it was common for a minister to put his life into one parish and community. In those days the Parson was "the person." His position was assured in a large measure, by the office which he filled. Time has brought great changes into the situation of the clergyman, as it has everywhere else. In these days long pastorates are rare. Education has become greatly diffused even if it has not been greatly enlarged. Today the minister must capture his leadership and influence, not by the place he fills, but by the force of his own character and personality.

This was Mr. Sprague's high achievement. He put his life very largely and with a glowing enthusiasm into a place which others would have regarded as a stepping stone to some more attractive field. By the force of his character he made it his own place of power and leadership. This is all the more noteworthy when we think of the changing population during all that period. There was nothing static about it. It was a procession of people. The old moving out and the new moving in. Further those who were moving out were seemingly the ones on whom he could depend while those

moving in were the ones upon who he could not expect to depend. It is a rare achievement in any minister to maintain a buoyant spirit in the face of apparent and constant losses. But this he did through all those changing years. Others came and went, but he stayed; and he stayed from choice, and in spite of everything his ardor for Charlestown and his love for its people never grew dim.

But beyond all this he won his unique place of spiritual leadership in a district overwhelmingly Roman Catholic. This was the most remarkable of all because the avenues of approach are so few and difficult between the Protestant clergyman and his Roman Catholic neighbors. But Mr. Sprague, by virtue of his own Catholicity of spirit became within himself a way of approach. He was a spokesman and interpreter of each to the other. This was one of the finest services that he rendered. In the unfortunate differences that divide us religiously, nothing is needed more than just this kind of mediation. Prejudice, ignorance and misunderstanding are largely responsible for the religious hatreds that have always cursed mankind and dishonored the common Father of us all. When a great soul rises above these things he lifts, to some degree, the rest of us with him. So Mr. Sprague as the constant apostle of good will to people of all creeds and races drew us irresistibly toward his own tolerance.

He realized fully, what very few of us are willing to observe even if we know it, that the most important things in this world are the things we do together. We do not need to be told of the importance of our own affairs. Self interest shows us that. We are, however, slow to realize that in all our personal achievements we are dependent upon that social structure in which our lives are set. Mr.

Sprague's ministry began in the days when the "Social Gospel" was appearing as a kind of re-discovery in our Christian world. A few brave souls were proclaiming it as John in the desert, "Repent; for the Kingdom of God is at hand." To them the Gospel was not only the message of personal salvation but of social redemption. It was the leaven of society. It meant justice, kindness and neighborliness in all our human relationships. To this new emphasis of the Eternal Gospel he responded with the ardor of his youth. He accepted its implication with a courage that did not hesitate. He was a kindred spirit of such prophetic leaders as Walter Rauschenbusch, Washington Gladden and their like who, in the generation just gone, served as the arousers of this social conscience in a Church that had become through generations individualistic and institutionalized.

But he was not so much the expounder of these great principles. The world does not entirely lack for such. He was rather their incarnation. He lived what he taught. He exemplified what he preached.

And in this spirit of genuine co-operation he looked upon the church as already one—diverse in its names and unhappily discordant in its aims but fundamentally and spiritually one.

In our union efforts, in which he always joined in complete heartiness and which he often led, he would remind us that we were not Protestant Churches; Congregationalists, Methodists, Universalists and the rest; we were "The Protestant Church" of Charlestown. He saw beneath our familiar inheritance of names the one name of our common Master that made us essentially one.

His influence upon the life of the community cannot be measured by ordinary standards. His

spiritual leadership throughout all his ministry served to keep the churches in a fellowship which in spite of all the difficulties that surrounded us made for what Paul so finely called "the furtherance of the gospel."

In our day there seems to be a rather general appreciation of a man who can be worthily described as human. We are not quite so much awed by dignity as we used to be. The ministerial tone and garb may still command a certain respect but they cannot command friendship and affection. People love a minister who is truly human and in the finest sense in which we can use this somewhat over-worked word Mr. Sprague was human. He understood his neighbors and knew how to make allowances. He was interested in the things that interested others, so he was always and everywhere the welcome neighbor. In the famous night-before celebrations of the Catholic Literary Union, in the Public Schools, and in all kinds of gatherings he was the honored and sought-for guest. Wherever he went and wherever he spoke his personality emphasized his message and gave substantial weight to all he said.

There may be a lingering thought in the minds of his friends that his ministry could have been more effective in some larger and more conspicuous parish; but a Power far greater than ours must determine this. In a seemingly more important place he might have had more standing and less understanding, more position and less influence. We have only to think of all the lives he touched—the great human procession that passed through St. John's Church and the community; and carried to other churches and communities the indefinable touch of his ministry.

It cannot be calculated. Far more than those who seek new doors to open he made his ministry mighty and unique. Thousands of us who were privileged to know him and to work with him and to catch a little of his spirit, are the witnesses of the greatness of his ministry even as we cherish his memory in our hearts.

A FORCE IN THE DIOCESE

By Ernest J. Dennen

WHEN one thinks of a clergyman at work it is usually as the Rector of a parish. But when one thinks of Philo W. Sprague parish boundaries disappear and the Diocese comes into view.

The Diocesan Convention

For many years Mr. Sprague was a prominent figure in the Conventions of the Diocese of Massachusetts. Always interested, always alert, he was ready with motion and argument to advance any cause that had to do with the welfare of the Church as a whole, or of the Diocese to which he belonged.

He always commanded attention because he spoke to the point. Others might disagree with his position but they never could doubt his sincerity. Kindly, broad-minded and seeing all sides of a question, he held the attention of his hearers and brought support to his cause. "When Philo Sprague spoke men knew that he had something to say. And they listened and then obeyed. Even when they did not agree with him they respected his convictions and desired to be themselves convinced." These are the words spoken of him by one who knew him well.

In the Diocesan Convention he did much more than speak in support of motions, he addressed himself to causes which he worked to establish in the life of the Diocese. One of the most important of these was the Retiring Allowance. The Diocesan Journal of 1900 speaks of a Canon on the so-called Retiring Allowance. "This Canon provided for the payment of $500 annually to any clergyman

of the Diocese under certain conditions." Here is the point of the matter as concerns Mr. Sprague:— Though he appears as one of the committee on the subject, the whole thing was his work and was adopted largely through his impassioned appeal for justice to the older clergy. Further, there was an underlying principle here of great importance; this allowance was to be paid by assessment on the parishes and missions. There was no charity about it; there was no voluntary system with its uncertainty. In short Mr. Sprague's argument was like that of Bishop Lawrence, when he inaugurated the Pension Plan: "there is no way to do this thing but in a business way." There was a reason why Mr. Sprague became interested in this Retiring Allowance plan. He had a deep and active sympathy for the poorer clergy even as he had for all who were sparingly favored with this world's goods. He advocated the plan because to his mind it was a matter of simple justice that the worth of the clergyman's service should not be recognized in sentiment merely, but should be rewarded by a money grant that would help in the later non-productive years. No doubt many a clergyman blessed Mr. Sprague for an interest that lifted from their shoulders the burden of anxiety that so often disheartens the man who has borne the burden and heat of a long and faithful ministry.

One other important matter in which Mr. Sprague took a leading part was the Laymen's Committee on Salaries. The Journal even suggests that the initiative came from him. At all events he it was who made the motion that a committee of seven be appointed as a Laymen's Committee on the salaries of the clergy. It was not enough that the Retiring Allowance should be provided when a clergyman reached the age of sixty-

five, but also before that age was reached his salary should be supplemented in such ways as were possible in order to enable a clergyman to meet the advancing costs of living. This committee on salaries has fulfilled a very important place in the life of the Diocese in giving aid to clergymen whose salaries needed supplementing for special and urgent reasons. Here again one sees that it was Mr. Sprague's broad inclusive sympathy which led him to take an active part in the promotion of the plan which has throughout the years since its inauguration brought help and blessing to many.

The same interest manifested in the aged clergy and in those who were still active in the field, shows also in the support he gave to the cause of Social Service. Here it was not the clergy in whom he was interested, but the laboring man, suffering from what he considered to be the injustice of wrong social conditions. We find his name in the Journal as a member of the Social Service Commission. He was deeply interested in this Commission and in all the work for which the Commission stood. Prominent as he was as a supporter of the Retiring Allowance, of the Laymen's Committee on Salaries and as a promoter of the Social Service program, he was also often placed on other important committees where his advice and judgment were highly prized.

The Cathedral

Having as he did a feeling of all-round helpfulness towards society it was almost inevitable that Mr. Sprague should stand for the one Diocesan institution whose aim it was and is to serve people in a wider and more inclusive sense than a parish church can do. Thus it was that he took an active interest in the promotion of the Cathedral plan.

He was a member of the first Chapter and served until his death, being elected again and again. One who knew Mr. Sprague very well and who served with him as a member of the original Chapter under which a constitution was drawn up and articles of incorporation passed by the State Legislature, says that he remembers very well that Mr. Sprague gave a great deal of thought and work to the Cathedral project. In fact it was Mr. Sprague who formulated and presented to the committee the original draft of the constitution later adopted by the Chapter. One interesting point comes out in connection with the name of the Cathedral. When this was under discussion Mr. Sprague proposed that the Cathedral should be called "The Cathedral of the Son of Man." This title expresses Mr. Sprague's whole point of view. The Cathedral should serve all people but it should serve always in the interest of those broad humanitarian as well as spiritual motives that characterize the Son of Man. As a member of the Cathedral Chapter he gave constant, devoted and painstaking service. If he was not present at meetings as they were scheduled, the reason for his absence was always a real and weighty one. He felt his responsibility to every task with which he was connected. To be associated with any enterprise was to him a call to service that in no sense should be marked by neglect.

Teaching in the Diocese

Mr. Sprague was by temperament and ability a teacher. He began his career as a teacher. He knew Greek and Latin well. His mind was quick at mathematics and his knowledge was accurate and comprehensive. It was natural therefore that he should accept a call from the Episcopal Theological School to give instruction in the subject of

pastoral theology and give, as he did give in successive years, lectures on that important subject to the men of the School. Dean Washburn says, "As a teacher in the School he was helpful and inspiring in the class-room. He was regular and systematic in laying out his courses of lectures and in his recommendations for reading. The effect of his teaching was practical and useful. Every one of the students knew that what he taught came from his own experience and had been practiced in his own daily life." Thus it was that he became not only a teacher but a guide to the young men who later on should take upon themselves the obligations and joys of the Christian Ministry.

Dr. Peabody of Groton School speaking of him says, "Philo Sprague used to come to us as a preacher both in chapel and at our services in the town, at which we meet with the townspeople on evenings in the month of May. The eternal boy that was in him enabled him to understand the boy mind. He always had an enthusiastic audience in the boys and the Masters at Groton. They recognized in him both from his personal talks and from his sermons a scholar and a man of deeply spiritual nature. Mr. Sprague visited us also to talk to the Sixth Form on the application of Christian principles to social and industrial problems. His fair-mindedness in dealing with this and his optimism drawn from faith in the fundamental sense of right in man, were good for our boys to come into contact with," and thus Dr. Peabody concludes: "I miss him constantly, both as a friend and a force for good in connection with our work."

The Episcopal City Mission

In no department of Diocesan work was Mr. Sprague more interested and more helpful than in

that large enterprise known as The Episcopal City Mission. He was elected to membership on the Executive Committee, April 10th, 1895, and retired in 1926, not from lack of interest, but because of the operation of a rotation in office plan. He was a member, therefore, of the Executive Committee of the Episcopal City Mission for thirty-one years. Mr. Sprague once elected was re-elected because his presence on the Committee meant interest, devotion and service. It was a matter of conscience with him to be present at the meetings as they came regularly each month. It was with him a matter of conscience also to be there on time.

The Department of City Mission work in which he was especially interested and where his service was highly valued had to do with seamen. He was an indefatigable member of the sub-committee on seamen's work. He frequently went to the Sailors' Haven and as frequently made addresses to the men. He invited them to his own parish where on special occasions large numbers of seamen congregated to participate in the worship of St. John's and to hear Mr. Sprague preach in his strong, forceful and exceptionally able way. The sailors always listened and listened gladly. When Mr. Sprague spoke to them they heard a man who was speaking out of the depths of a warm heart and the warmth of his heart warmed theirs.

Notwithstanding the fact that he was a member of the Executive Committee for so many years and might very well have grown conservative as the years went on, he was not in the least so; always forward-looking, always generous toward new plans, he gave his hearty support to the development of the work as it was carried on first by the Reverend Frederick Baylies Allen and later by his successor, the present writer.

His interest in the City Mission seems to have dated from a sermon by Phillips Brooks in the late '70's. Mr. Sprague speaks of that sermon as a Home Missionary Sermon. It dealt with the work that might be done in a city like Boston by such an organization as the Episcopal City Mission. When Phillips Brooks was made Bishop the work of the church advanced along all lines throughout the Diocese and notably in the Episcopal City Mission. The impression that Phillips Brooks had made upon Mr. Sprague led Mr. Sprague to connect himself with the City Mission interests. He watched the work of the City Mission advance. The Sailors' Haven, Charlestown, Mothers' Rest, Revere, Summer Play Rooms for Children, he saw developed in his day; also St. Stephen's Church and the Rescue Mission connected with St. Stephen's Church in the South End.

He felt that his membership on the Executive Committee conferred upon him a great privilege. He was brought into touch with many of the influential laymen of the Diocese, whom he came to know well. Speaking of his connection with the City Mission in April, 1926, he referred, with special feeling to Mr. William H. Lincoln and Mr. Robert H. Gardiner, adding, "Both have entered into their rest but both have left the noblest monuments in their work for the Church and especially by what they did for the Church through the instrumentality of this organization."

His sympathy with forward movements which have characterized the life of the Episcopal City Mission, is clearly brought out in his remark that, "His greatest privilege was to watch the steady growth and expansion of the work of the Mission. The work in hospitals, the work in prisons, the work for boys and girls I have seen inaugurated,

maintained and expanded. The experience has been one for which I am very grateful. It has given me a deepening faith in Christ and in His Church."

Thus it is seen that Philo Sprague bore a very active and diversified relationship to the Diocese. He was a force in the life of the Diocese. He initiated and promoted many measures that were of benefit to his brethren the clergy. He supported causes that had in view the welfare of the masses. He gave his time to the promotion of a great church the Cathedral, that should be open to and serve all people. His genius for teaching found expression in a Theological School, and in one of the great private schools of the Diocese. And lastly his Missionary spirit showed itself strongly and appealingly in his constant and effective devotion to the work of the Episcopal City Mission for thirty-one years. These many works do follow him.

THE MAN

By Joseph Williams

OUT of the recollections of a close friendship of forty-three years duration one may venture to picture the personality of the leader whose memory we delight to honor.

If a master in Israel has been taken from our midst he has left behind him the memory of a character that was as manly as it was saintly. One of his most marked characteristics was the breezy cheeriness and cordiality he displayed toward those with whom he came in contact. He was eminently fitted for friendship, for he loved his fellows and "keenly felt the friendly glow." It was always a delight to listen to his comments on his friends and acquaintances, for he had the faculty of divining the best that was in them and expressed his appreciation of them in happy and gracious words.

Recoiling from anything that savored of notoriety and free from all suspicion of self-seeking, he was yet most deeply appreciative of the good opinion of others. Two years ago, in speaking of the delight he had found in his visits to Groton School, he said in his charming way: "They have always been very good to me at Groton." After he had resigned from the pastorate of St. John's he was in frequent demand for other pulpits. Officiating for one or two summer months in a neighboring town, he noticed that his services were received in respectful silence, but the following summer he was at once most warmly welcomed—"We enjoyed your sermons so much last summer we are delighted to have you with us again." Speaking of this, he said in his quizzical, good-natured way: "Is that not

just like our good New England people?" The reserve of his temporary parishioners did not escape the notice of his warm Southern nature, and their delayed welcome pleased him greatly.

In familiar intercourse Mr. Sprague's affectionateness was wistful and gentle, but on occasion in public he could battle sturdily for the right as he saw it, while showing the finest courtesy toward those who differed with him. He never surrendered his principles or convictions in order to win popularity: that came to him as the reward for his work in the community in which he moved, and was freely given by men of all creeds or of no creed. One of the most beautiful floral tributes noted at his burial service was that of a priest of the Roman Catholic Church. Mr. Sprague's deep interest in his fellows was never a veneer; it was fundamental; one of the spontaneous expressions of a beautiful soul.

Richly endowed with that intangible thing called personality, and possessing an abounding sense of humor, a ready wit and an almost boyish love of fun and frolic, when that was in order, he was the life of any group of his intimates. In 1890, Mr. Sprague with four others, one of whom was the writer, tramped over the peaks of the entire Presidential Range of mountains. After a night at the Summit House on Mt. Washington, and in the interests of economy, we secured quarters at the superintendent's home below the summit; each morning, before our ablutions at the little stream by the roadside, we offered our lusty incantation to the sun in the words of our leader—"Here's the great five of us, all that's alive of us, etc.," repeated *ad lib.* On the last day we enjoyed a ten-mile tramp in a heavy downpour of rain, but even that deluge did not dampen our leader's gayety, however

much it did our clothing, and his powerful voice frequently led us in our greeting to the then invisible sun. His enthusiasm for sports was shown by his many contests on courts and links; contests which won him many a trophy of his skill and many an admiring friend. Good sportsman in a multitude of games, he never relished defeat, but his rueful countenance at such times could not conceal the joviality close beneath the surface, as he congratulated his opponents; in the language of the street he was a good sport.

Mr. George Fottler, at present Junior Warden of St. John's, tells of a ball game in 1911, in which Mr. Sprague captained a team against one led by his Congregational friend, the Rev. William Byron Forbush, D.D.; so eager was he to win the contest that he played in nearly every position on the field on that occasion, but the Episcopalians went down to defeat.

Any estimate of Mr. Sprague would be lacking which did not emphasize his good sportsmanship in every field of endeavor; it was a thing inherent in his nature. Of great physical strength and endurance until past the proverbial three score years and ten, he had one great longing, which he expressed to the writer many years ago—"I wish I were a little taller." How he would have adorned a towering stature!

During the summer of 1925, in his seventy-third year, at his summer home in York Village, Maine, Mr. Sprague turned at times from the driving of arguments to the driving of nails; from the building of mental structures to the building of a home for "Peggy," his automobile. Almost entirely without outside assistance he planned and completed this little building, from floor to roof, and it was a proud day for him when he opened its doors

to receive its occupant. He had proven himself a worthy carpenter, and one may feel that in this work, as in all else, he was imitating a carpenter of nineteen hundred years ago.

It was never difficult to divine the secret of Mr. Sprague's influence over the hearts and minds and souls of men, women and children; that lay in the perfect transparency of his character and the deep sincerity of his single purpose in life—to help men individually and collectively. While the key-note of his message was personal religion, and his supreme care the beauty of holiness in the individual, he did not stop there. Indifferent to the spirit of social caste, he had the clearest vision of social brotherhood, and a passion for the betterment of society at large, and that life-long passion found frequent expression in all he said, wrote, or did.

Mr. Sprague was no impractical dreamer. Gifted as a scholar, he did not shut himself up to any selfish enjoyment of scholarship, but consecrated his rare gifts to the practical solution of life's problems in the world in which he moved. His singularly keen intellect, joined to a mastery of the English tongue, enabled him to speak clearly and with power on a wide variety of topics. He possessed that breadth of culture which enabled him to criticize life, not in any pessimistic vein, but with a rugged and inspiring optimism. Perhaps nothing can better epitomise his optimism, courage and joyous faith than the last poem written by Robert Browning—the Epilogue to Asolando—the latter half of which may be quoted:—

"One who never turned his back but marched breast
forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong
would triumph,

Held we fall to rise, are baffled to fight better,
Sleep to wake.
No, at noonday in the bustle of man's work-time
Greet the unseen with a cheer!
Bid him forward, breast and back as either should be,
Strive and thrive! cry 'Speed,—fight on, fare ever
There as here!' "

Mr. Sprague may justly be regarded as a seer and a prophet, according to the formula given by the Rev. Newell Dwight Hillis for the recognition of a leader of that calibre,—"He is a seer and sees clearly. He is a great heart and feels deeply. He is a hero and dares valiantly. But vision-power is the first and last gift." Judged by this standard Mr. Sprague appears worthy of the title of a seer and a prophet, for his vision embraced God, man and the universe throughout time and eternity.

It would be most interesting, were it possible, to know how many of the cloth have been personally stimulated by the clear vision and courageous faith of Mr. Sprague. As are lesser mortals, clergymen are frequently faced with problems whose solution may be helped by the right word, at the right time, from another. Several years ago an effort was made to unite two Protestant churches of the same denomination in Charlestown, but the first attempt ended in a dismal failure. Says one of the clergymen concerned, who kindly furnishes the story, "I was quite discouraged as I met Mr. Sprague on the street. He asked about the outcome and I told him, adding that I was ready to leave. He replied something to the effect that I was going to do nothing of the kind, I was going to stay right in Charlestown and stick to it until the thing was done. And in a way that is what happened. I have never for-

gotten the warm, hearty, tenacious way in which he said it."

The energy, scholarship and social qualities which he had revealed in his Western home he brought with him into all the affairs of St. John's parish in Charlestown. His easy adaptability to all the circumstances in which he found himself was one of his greatest charms, for he was never at a loss for the right word or the right deed. His personal characteristics were soon recognized as of equal value with his preaching of the Word, for he lived the life he pictured for others to follow. A sweet reasonableness that had in it nothing of weak sentimentalism marked his attitude toward men and won them to him. Knowing human frailties and temptations his criticisms were ever kindly, constructive, and helpful.

His enthusiasm was contagious and inspired his parishioners to great efforts. A debt of $11,000 was wiped off and a parish house built. But his greatest material achievement was to go outside his parish entirely for the funds necessary to purchase the house at 41 Monument Square, which he turned over to the parish as a rectory. With typical unselfishness he declined to accept this fine building as his home free of rental.

One may not thoughtlessly intrude on the privacy of any home, but all that concerned or revealed Mr. Sprague was ever of the deepest interest to his friends, and this fact may excuse a few words. His home life was ideal in its atmosphere of Christian culture. With all its fun and frolic, and where the earnest word and the witty one were happily wedded, his home offered a charming and cordial hospitality to a privileged host of friends, and the parting guest of a day or a week carried away with him a renewed zest for all his responsibilities and

pleasures, as well as a renewed courage for any difficulties he might encounter.

Mr. Sprague's career was marked by a rare consistency; one always knew where to find him. Sincere himself he elicited sincerity from others, and things mean or low, or in any way questionable, shrank before his clear gaze. I recall an occasion when a lady eagerly informed him that she had something to tell him of Mrs. Blank; very quietly he said "If Mrs. Blank would be glad to hear it, tell it; if not, don't" and the story was not told.

As Walter Bagehot has said in writing of Shakespeare, Mr. Sprague "was not only with men, but of men. He knew what was in man, for he felt it in himself. He had an enormous specific acquaintance with the common people, and this can be obtained only by sympathy. . . . He had an amazing sympathy with common people, rather than an excessive tendency to dwell on the common features of ordinary lives."

He was quick to recognize saintliness in the humblest of his flock. A sympathy at once robust and gentle marked his attitude toward those in sorrow, and for those who sought comfort he could "reach a hand thro' time to catch the far-off interest of tears." His monument will ever be in the affections of his parishioners and those others who knew him. To have associated with him in service and friendship was to drink of a fountain of mental and spiritual health, and many were those who drank there during his long ministry. Being human, Mr. Sprague probably had his faults, but I who knew him well for more than forty years do not know what they were.

Sorrow at the passing of our Bayard is tempered with a feeling of profound gratitude that his life was so long spared, both because of the joy he

found in it and the high service he was enabled to render to his fellows. "How shall the world be served?" asks the host in Chaucer, and this question, in its finest sense, was ever uppermost in the mind of Mr. Sprague.

As memory takes each one of us by the hand and recalls the guide and friend who has now solved the great mystery, may it not also recall the poet's line, so peculiarly applicable here:—

"We mourn the dead who live as they desire."

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AUTHOR SPRAGUE, P.W.

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